The RECONSTRUCTIONIST

VOL. XIV APRIL 16, 1948 NISAN 7, 5708 No. 5

- ***THE IDEA OF PROVIDENCE REINTERPRETED***
  by Immanuel Lewy
- ***A JEW OUTSIDE THE GATES***
  by Carl Alpert
- ***IN DEFENSE OF OUR DEFENSE ORGANIZATIONS***
  by Lionel Bernstein
- ***REPORT FROM ERETZ— PROBLEMS OF THE KEVUTZAH***
  by Jack J. Cohen
- ***THE MYSTERY OF THE MUFTI— (Review)***
  by Theodore N. Lewis
- ***ELIJAH—(Poem)***
  by Frieda Clark Hyman

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $3.00 per year; 15¢ per copy; foreign 25¢ extra; membership in the Foundationn, $5.00 per year, including subscription to *The Reconstructionist.* Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD:
Chairman: **Mordecai M. Kaplan**
Associate Chairman: **Ira Eisenstein**
Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Judith K. Eisenstein, Theodore Friedman, Roland B. Gittelsohn, Jacob S. Golub, Emanuel Green, Bernard Heller, Will Herberg, Aharon Kessler, Immanuel Lewy, Edward T. Sandrow, Leo Shapiro, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Morris Adler, Michael Alper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfied, Ben-Zion Bokser, William J. Boxerman, Jack J. Cohen, Mortimer J. Cohen, Lawrence W. Crohn, Samuel Dinin, Harry Essrig, Emanuel Gamoran, Judah I. Goldin, Solomon Goldman, Robert Gordis, Samuel C. Kohs, Milton Konvitz, Myer S. Kripke, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, Sidney Morgenbesser, Maurice Pekarsky, David Polish, Joshua Trachtenberg, Leo Trepp. Max Weine, Jacob J. Weinstein.**

Executive Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

CARL ALPERT is educational director of the Zionist Organization of America and a well known journalist.

LIONEL BERNSTEIN is Eastern Regional Director of the Anti-Defamation League, B'nai B'rith.

JACK J. COHEN is contributing editor to THE RECONSTRUCTIONIST and is at present in Palestine.

FRIEDA CLARK HYMAN is a poet of distinction. Her verse has appeared frequently in THE RECONSTRUCTIONIST and in other Anglo-Jewish publications.

THEODORE N. LEWIS is rabbi of the Progressive Synagogue, Brooklyn, contributing editor to THE RECONSTRUCTIONIST, book editor of the *National Jewish Post,* and a popular lecturer.

AVAILABLE NOW!

The Sixth Edition of

THE NEW HAGGADAH

Edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein

THE NEW HAGGADAH IS STILL AT THE TOP OF THE POPULARITY LIST BECAUSE

It is a combination of the traditional and the modern;
It is artistically illustrated;
It has 35 pages of tuneful Seder melodies with music;
Children love it and understand it;
It emphasizes humanity's eternal struggle for freedom;
It has an appeal for everyone.

$1.00 per copy.

ORDER NOW!

THE JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.
15 West 86th Street, New York 24, N. Y.

Please send me ..... copies of the New Haggadah. Check for ..... is enclosed.

Name .....

Address .....

The RECONSTRUCTIONIST

Vol. XIV April 16, 1948 Nisan 7, 5708 No. 5

EDITORIALS

AMERICA'S TRUE INTEREST IN THE NEAR EAST

THE shocking reversal of policy on the part of our government with regard to the problem of Palestine has not yet been satisfactorily explained by the authorities. No new factor has entered the situation since the adoption by the General Assembly of the partition plan, to justify an alteration of that plan. The given reason, namely, that violence has broken out in Palestine, and that enforcement of partition would require military action, is a disingenuous reason on the face of it. In the first place, the Arabs announced in advance that they opposed partition and would resist it; in spite of that fact, the United States and thirty-two other nations voted for partition, indicating that they intended to implement the decision under all conditions.

Secondly, the so-called violence, to which our government refers, has grown with the growing reluctance of the United States to stand behind the decision of the Assembly. America's refusal to get tough with the Arabs is the cause of the increasing violence, not the other way around.

Behind the given reason, it is understood in many quarters, lies the *real* reason. Our government prefers to appease the Arabs and sacrifice the Jews in order that her strategic position in the Near East may be strengthened against the Russians. The assumption is that, if the Arabs are not angered, they will serve as a bulwark against the further encroachments of communism in that part of the world. If we venture to submit that this policy is fraught with danger, due to its fundamental fallacies, we do so not merely as Jews, but as Americans. We are convinced that the policy of appeasement is not only a dishonorable policy, but also a fatal blunder.

For every expert who insists that we cannot dispense with the oil in the Middle East, there is another who contends that we could not defend that oil in an emergency, and that, besides, adequate supplies of oil are to be obtained closer to home, where the risks are infinitely less—in Mexico, for instance. Those who speak in terms of utilizing the Arabs as allies in a future conflict are countered by those who point out that these same Arabs, with the Mufti at their head, constituted a threat to the united nations throughout the second world war and cannot be relied upon in any future war.

The recent statement of the American

Jewish Committee, in very statesmanlike fashion, underscores the significant issue. "We urge the necessity of government in the Holy Land friendly to the democracies of the world. . . . The great majority of the Jews of Palestine are devoted to the principles of democracy. . . . They now face the danger that their influence is threatened to be undermined by the argument that, in the endeavor to attain the objectives sanctioned by the United Nations Assembly, the Jews of Palestine have been deserted by the democratic nations. The consequences of that, we submit, would be injurious to the national interests of the United States, to the United Nations and to the peace of the world. It is vital that the governments which will arise in Palestine should be favorable to the democratic nations."

In short, if we Americans are really committed to the advancement of democracy in the world, as the only concept of government which can insure peace and prosperity, then we should be equally committed to combating all forms of anti-democratic government, whether of the leftist type or of the old feudal type. Certainly, we shall be accomplishing the very opposite of our purpose if we encourage the Arab war-lords to impose *their* will by violence while refusing to assert *our* will by a show of legitimate and legal power.

Once again, as in 1933, the Jews are the touchstone of the world's responsibility. The democracies stood by then when the Nazis declared war against the Jews; they were compelled ultimately to fight for their very lives. Today, the Arabs are testing the integrity of the democracies; if they have their way with the Jews, the United Nations will cease to be a power, and mankind will enter upon the road leading straight to the next—and perhaps final—war.

THE INEVITABILITY OF WORLD GOVERNMENT

ONE feature of the present situation has a significance that is too likely to escape us. We refer to the tendency of the great powers to violate the principle of national sovereignty by political pressure on the smaller nations. Such pressure has been exerted by both sides in the cold war being waged between the Soviet Union and the United States.

To be sure, the United States does not exert that pressure in quite the blatant way that Russia does. The methods of intervention employed by Russia in Czechoslovakia have never been applied by our government anywhere. We have not anywhere helped to arm revolutionary juntas friendly to our aims that would then seize power by the use, or the threat of using, armed force. Such behavior is still repugnant to the American conscience. The nearest we have come to that sort of thing has been to support totalitarian and oppressive regimes that already exist, if only they are prepared to resist Russian Communist encroachment.

But we have our own methods of intervention. We give or withhold political or economic aid to countries according as they pursue policies of which we, from the point of view of our own national interests, approve. We do not rely primarily on military but on economic power, though we are careful to build up our military strength so that it shall be available for use if our economic intervention is challenged by military action on the part of others. No secret is made of the motivation for our promising Trieste to Italy and our advocacy of Italy's admission to the United Nations. These are patently designed to influence the Italian elections and to prevent Italy from going Communist. By all traditional

standards, such action must be regarded as meddling in the internal affairs of Italy and as a violation of the principle of national sovereignty.

One often hears the insecurity of the modern world blamed on excessive nationalism. That is an incorrect assumption. Ours is not an age of nationalism at all. Little respect is shown to national self-determination. If nationalism functions at all today, it is rather as a break to the expansionist imperialisms of Russia and America which terrify the world with the threat of a head-on collision.

There is, indeed, menace in the policy of interventionism that has succeeded to isolationism both in Russia and in the U.S.A. But if we view the situation in a wide historic perspective, and if we seek an answer to the question, why these two great nations have both resorted to interventionism, there is also in the situation ground for hope.

The reason that interventionism has succeeded to isolationism is the growing recognition that this is, after all, one world, and that what goes on internally in any one country may profoundly affect the welfare of other countries, even of countries geographically remote. National and international interests can no longer be disentangled. All over the world men are beginning to think of public policy as determined by interests that do not stop at national boundaries. Political parties and economic organizations tend to be not national but international. International trade unions, on the one hand, and cartels of capital, on the other, are alike evidence of the impossibility of controlling economic forces solely by means of national governments. Something approaching a world public opinion is in process of formation, and every nation is busy trying to influence that world public opinion in ways favorable to its own conception of the needs of its people. Naturally, the great powers, being great in power, have superior means of influencing that world opinion and are taking advantage, often unfair advantage, of their superior strength.

Therein lies the danger, and the danger points directly to the logical means to forestall it. With the breakdown of isolationism and of the sense of security behind national boundaries, we are beginning to develop the essential condition for a world government. Obviously, the anarchy which allows great powers the opportunity to intervene at will in the affairs of smaller powers that are dependent on them is intolerable. We must strengthen international authority on the one hand, and, on the other, make it possible for the smaller and weaker nations to influence the course of events through a world authority in which they are adequately represented.

It is folly for our government or for any other goverment to think that it can maintain the security and welfare of its people by either intimidating or bribing other countries to do its will. It is folly for governments to treat the United Nations merely as an instrument which they can use when they regard it expedient to do so and can by-pass when they do not. The only tolerable alternative course to national isolationism is not unbridled intervention, but genuine collective security through a loyal support of the UN. If the charter of the UN is inadequate, in making its operation too dependent on the separate action of the great powers, then the Charter should be amended. But world government is on its way. The doctrine of independent, insulated national sovereignty is as dead as the dodo. But the peoples of the world exist, and their desire for both security and liberty is real and must not go unheeded. Anarchy leads to the tyranny of the strong. Democratic world-federation, in-

vested with adequate authority and power to enforce its decisions, is the only feasible solution. The sooner it comes the better.

A PROBLEM FOR THE CHURCHES

THE recently issued annual report of the Anti-Defamation League, entitled "Anti-Semitism in the United States in 1947," presents a number of conclusions that invite comment. The report itself comprises a factual survey of anti-Semitic manifestations (or their absence) by reliable on-the-spot observers in every section of the country. Hence it presents an over-all picture of the situation to which a high degree of accuracy must be ascribed.

Conclusion number one is encouraging: "There appears to be less organized anti-Semitic activity than at any time since 1933." The lunatic fringe, of course, remains and will probably persist indefinitely; but without significant leaders, funds, and mass following, it need give us no serious concern.

Another conclusion of the report, however, is not so encouraging. Though Americans stay away, with but few exceptions, from the professional hate merchants, they generally persist in the practice of social anti-Semitism. The latter presents a particularly formidable problem. Socially accepted patterns of behavior that do not bear the stigma of illegality or moral depravity are not easily changed. Their social and psychological roots run too deep to yield readily to diffuse counter-propaganda. Particularly is this true when the propaganda emanates from an institution which the prejudiced group regards an alien to it. And yet the prejudice manifest in these "respectable" forms of discrimination poisons the atmosphere of our democratic society and generates the more virulent types of anti-Semitism. If the pattern of social relations between Jews and Christians is ever to be remade along lines of justice and democracy, it must be remade from within the group whose members practice the discrimination, not from without. It must be laid on the conscience of the Christian world.

More specifically, the problem of social anti-Semitism must find its place on the agenda of the Christian Church, its pulpit, its Sunday School and its press. We are aware, of course, that *The Reconstructionist* editorials hardly shape the policy of the churches. But there is, fortunately, a Jewish body, the Synagogue Council of America, that is in a position to address itself to the various church groups. In a friendly but forthright spirit, as the spokesman of the American rabbinate and synagogue, the Synagogue Council ought direct a memorandum on the problem to the church councils. The memorandum, after setting forth the nature of the problem, ought proceed to inquire what practical steps the churches are prepared to take to remedy the evil. Let them brand, through their preachment and education, social anti-Semitism as the flagrant denial it is of basic Christianity. Resounding generalizations about brotherhood will not suffice. The Church must specify. It does not hesitate to talk out specifically on other issues. If it intends seriously to purge itself of anti-Semitism, it must be willing to point a finger at the social exclusion practiced against Jews—at restrictive covenants, quotas in educational institutions, and similar forms of anti-Jewish discrimination.

The process is long and slow, and yet, if pursued earnestly, may be accelerated as it gathers momentum. Quick victories will not be won and, perhaps, no total eradication of social anti-Semitism can reasonably be expected in the foreseeable

future. But at least, the problem should be sent home to the correct address, the Church, which is still one of the most powerful social and moral agencies in our society. In any event, the response to such an inquiry would tell us exactly where we stood.

REALITIES AND VALUES

"POLITICS MAKES STRANGE bed-fellows."

Like most adages, that, too can be misapplied. It is commonly assumed that, when parties who, in other respects, hold widely divergent views, agree on some common policy, there is something sinister in such agreement. That assumption, however, is often incorrect.

A case in point is the coincidence that both the American Council for Judaism and the Ihud (Unity) party in Eretz Yisrael oppose partition and favor the trusteeship plan for Palestine. To people who think in terms of slogans, both groups seem to be tarred with the same brush.

We oppose both groups on the issue in question, but we recognize the different grounds on which the Council and the Ihud base their common conclusion.

The Council acts on the premise of an intensely chauvinistic American nationalism. It opposes a Jewish state for fear that Jewish statehood would tempt the American Jew away from a totalitarian American nationalism. The Ihud, however, opposes Jewish emphasis on statehood from the viewpoint of a religious pacifism and universalism. It sees in Jewish statehood, a temptation to sacrifice Jewish humanitarian idealism to narrow Jewish national interests.

We cannot help but entertain a high degree of respect for the religious and humanitarian idealism and the fundamental Jewish loyalty of such Ihudists as Drs. Judah L. Magnes, Martin Buber, and Werner Senator, though we regard their extreme pacifism as detrimental to the best interests not only of the Jewish people but of the United Nations. We have no similar esteem for the attitude of the American Council for Judaism.

▼

IN AN EDITORIAL ELSEWHERE IN this issue we call attention to the obligation resting on the Christian churches to take a leading role in combating anti-Semitism, not merely in its cruder manifestations, but also and especially in those respectable manifestations in which even church members very frequently share. We take pleasure, therefore, in acknowledging activities that some of the churches have initiated with that purpose in view. Recent *Religious News Service* releases contain two notable examples.

(1) Dr. Carl Herman Voss, extension secretary of the Church Peace Union, called upon members of the Associated Church Press to combat anti-Semitism. "How much have we done," he asked at the annnul meeting of the ACP, "to make Christians realize they are responsible for anti-Semitism? . . . How much have we said about the sins of quota clauses in our schools, of racial and religious restrictive convenants, of racial and religious discrimination in employment?" He also charged that the editors had not "done a good job with the Zionist aspirations of the overwhelming majority of Jewish people."

(2) The Executive Committee of the Federal Council of Churches has also come out with a strong expression of its intention to fight against racial and religious restrictive covenants, which it characterizes as "a violation of our Lord's testimony about the dignity of human personality, justice and love."

▼

BEGINNING SATURDAY, APRIL 10, Hebrew month will be observed by

more than 500 Hebrew schools throughout the country. The children of the schools will be enlisted to assist in raising funds for the Histadruth Ivrith, the mainstay of the Hebrew renascence in this country. The financial benefits accruing to the Histadruth Ivrith by no means exhaust the significance of Hebrew month. It calls attention to the absolute indispensability of Hebrew to any kind of creative Jewish life in the Diaspora.

It is significant that Jewish geniuses who have returned to Judaism after a preoccupation with Gentile culture so often feel impelled to seek a knowledge of Hebrew. A notable recent example is Franz Kafka. In a brief article in *Beterem*, a bi-weekly magazine published in Tel Aviv, the author, A. B. Yafeh quotes Max Brod as saying: "Among the effects left by Kafka after his death were a number of notebooks containing Hebrew language exercises, almost as many as those containing his own creative writings. Hebrew was to him, according to his own words, one of the few things of positive value in life."

▼

THERE IS SO MUCH OF THE dramatic—and we don't mean the merely theatrical—in Jewish life, past and present, that its adequate presentation on the stage should be a principle means of arousing Jewish spirit. This is something we are beginning to realize, and Eretz Yisrael is helping us to realize it.

Under sponsorship of the American Fund for Palestinian Institutions, a company of twenty-nine actors from Habimah, the National Theater of Eretz Yisrael is to visit New York next month and remain for a six weeks' engagement. Its repertory will consist of four plays—"The Dybbuk" by S. Ansky, "The Golem" by H. Levik, "David's Crown" by Calderon de la Barca, and "Oedipus Rex" by Sophocles. The last time that the Habimah Players visited America was in 1926-27 and their coming again should prove an important cultural event.

▼

AMERICAN JEWRY ITSELF HAS ALSO been making some efforts at dramatizing Jewish life. Although, with the exception of a few notable productions of the Yiddish theater, those efforts have so far fallen far short of the standards of the Habimah artists, they should not be despised. The work of Pargod, the theatrical group of the Hebrew Arts Committee, is a beginning which, holds forth much promise.

We are glad to see that the English language also is being utilized as a medium of Jewish dramatic expression. A three-act play, "Sword in Hand," by Max Zweig, will be presented at Carnegie Hall, New York City, under the auspices of the Education Department of the Zionist Organization of America on April 11. The play is a dramatization of the heroic deeds of Trumpeldor, the hero of Tel Hai. Negotiations are under way for a run in a Broadway theater after the first performance.

We look forward to the time when there will not only be occasional plays of Jewish content in the English language, but when a permanent theatrical company will produce a rich repertory of such plays every year.

▼

DR. MAURICE N. EISENDRATH, the Executive Director of the Union of American Hebrew Congregations recently criticized Jewish welfare funds and federations for the fact that less than one percent of all the monies raised by Jewish communities was allocated to national religious purposes.

He was candid enough, however, to put the fault for this situation largely on the synagogue's "weak and timid surrender" in failing to insist on the "pri-

(*Continued on Page* 16)

The Idea of Providence Reinterpreted

By IMMANUEL LEWY

FROM time immemorial, man has realized that his own physical and mental powers are not sufficient to cope with critical situations. He needs some extraordinary help to make his life bearable. The belief in a divine care and providence has, therefore, become a spiritual necessity in man's struggle for existence and survival.

Is Belief in Providence Mere Wishful Thinking?

Is this faith a *discovery* or an *invention*? Is it a mere illusion based on wishful thinking or is there some reality back of it? Is history only a purposeless process of economic, social, racial, national, ideological or personal agencies, or does Providence also come into the picture as a power giving the whole historic process direction? Is this universe friendly to man's endeavor, rewarding the right kind of effort with success? Can faith and courage so strengthen man's energy as to turn a hopeless quest into a hopeful one? If we answer these questions in the affirmative, then Moses was right and not superstitious when he said to the people of Israel: "Fear ye not, stand still and see the salvation of Providence." Nobody can deny that if Israel regains the Holy Land, it will be because our people has never given up the full confidence in regaining it, and has achieved so much valuable work in that country that it deserves to be rewarded with success.

Are these exceptional cases granted by an arbitrary fate or are they only examples of the general power of the Everlasting Yea which must, by the very constitution of the universe, triumph over fear, doubt, skepticism and anxiety? If Providence is not the work of a capricious Grace, but part of the structure of the universe, it must be accessible to everybody, so that when we open our eyes and search a way out with all our heart and mind, we shall finally see a well in the wilderness as Hagar saw when fleeing before her mistress.

Two Facets to the Idea of Providence

If we ponder over the idea of Providence rationally and not superstitiously, we shall find that it has two facets: it concerns a person or an event. Providence is naturally working in every person as a protective equipment of his constitution. We have within us not only an instinct of self-preservation, but also a mechanism that makes us aware of danger and defends us against it. This mechanism or instinct must be fed to become efficacious. It is fed by confidence and moral courage. By training, we can bring it to a high degree of efficacy. If we have learned to overcome worries, anxieties, troubles, blows and pressures, temptations and defeats, we may progress to more arduous experiments. The more we attain the positive attitude instead of the negative and the more we encourage and cheer ourselves and other people, the more this Providence-mechanism gains within us. Prayer, meditation and concentration on the positive aspect of things strengthen this power, whereas surrender to fear, anxiey, skepticism or cynicism and emphasis on the gloomy aspect of things weaken it.

There is also a providential factor in every event. There is no such thing as an entirely good or entirely bad incident. Each occurrence can lead to good or bad

effects. All depends on our interpretation of it and our attitude towards it. "Ye thought evil, but God meant it unto good," (*Gen.* 50:20). Take, for instance, Israel's history. The slavery in Egypt, on the one hand, degraded the people and, on the other hand, welded them into a nation. The Babylonian exile made them stateless, but also made them aware of their spiritual heritage. The destruction of the second Temple led to a more spiritual form of worship, without animal sacrifices. Even Hitler's mass murders, as brutal as they were, had the positive effect of making the United Nations recognize the necessity of a Jewish land in Palestine.

Or take the two stumbling-blocks of our present civilization: the mechanization of our working system and the disunity between East and West. If you stress their negative aspects—and there are many—they are a curse. But if you take them as a challenge to improve our social, educational and spiritual institutions, they may become a blessing. There is no crisis, calamity, catastrophe or tragedy in this world, which involves only horror without hope. It depends on our faith and intelligence which aspect we select. If we respond to the challenge in a creative and cooperative way, we make the event a messenger of blessing; if we react to it angrily and despondently we make it a symbol of destruction and death.

The Validation of Belief in Providence

What fundamentally determines all our actions is whether we have faith in being able to improve the *status quo* or are afraid of some demonic fate. The universe in which we live is so constituted that faith creates success and fear forebodes failure. Man is free to make decisions. If he courts the demonic, the destructive will overshadow the constructive. If he sides with the divine, even the destructive will be constructive.

God sides with the courageous pioneer who continues His work in His spirit. Of course, one must not demand or try the impossible. One cannot expect that fire will not burn and poisonous food will not kill; that human nature will change overnight. But even diseases which were considered incurable, have been cured by great faith and intelligent devices, and national tragedies have similarly been converted into national triumphs. The potentialities hidden in men and events are so rich and incalculable that there is no reason for rash discouragement or despair.

Confidence, however, must not make us foolhardy or frivolous. The universe is not a fools' paradise, nor a sanatorium for lazybones and pampered people. Confidence must not supplant providence and prudence, but must open men's eyes and sharpen their wits, encourage their hearts and strengthen their energies. Providence means a plus to human effort, not a minus from human effort. God is not with the mighty against the weak, nor with the weak against the mighty. God rewards the maximum effort by turning it eventually, if not immediately, into an optimum.

Religion involves the belief that such a Providence or *Shekinah* is immanent in every being and every event. Accepting the world as an orderly world, it advises man to improve his knowledge and techniques as the *outer* resources he needs to overcome life's difficulties. It is equally emphatic in affirming that man has to cultivate his spirit and develop his potentialities, his *inner resources,* in order to overcome fears, anxieties, doubts and pessimism.

Belief in God as the Everlasting En-

courager in critical situations, not as the abstract absolute of bloodless philosophies, is not an illusion, a pragmatic fiction or a utilitarian device, but the core of this world system, the premise and condition of its existence and survival. It is like the breath for our lungs or the food for our body. Weaken this faith and you will stifle and starve the Providence which has been made immanent in men and events by a friendly universe.

It is not a matter of emotional extravagance or intoxicating mysticism, but the expression of an experienced fact that is reflected in the words of the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

A Jew Outside the Gates

By CARL ALPERT

THOSE of us who are at the core of Jewish life, as rabbis, educators, or lay leaders in religious, national, cultural or philanthropic Jewish organizations are too often unaware of the extent to which vast masses of American Jews remain completely untouched by any phase of Jewish life. At the core we are surrounded by others of our own kind who have similar interests. Yet those on the periphery are many more than those at the center, and our remoteness from the outer circle keeps us, for the most part, almost unaware of the existence of these Jews, or if aware, at least unable to establish adequate communication with them. Despite all our propaganda and membership appeals, we have not succeeded in penetrating the indifference of the majority of American Jews, because we do not truly know them. This very ignorance on our own part constitutes a sort of mental hurdle. Chaplains in the Army, who came into contact with all kinds of Jewish boys, not merely with those who came to synagogue, for the first time got a sobering view of the human material which constitutes what we call collectively the American Jewish community. And even this first-hand knowledge has not yet sufficed to teach us how to reach these completely unaffiliated Jews.

Is the Unattached Jew a Hopeless Case?

When we talk of American Jewry we unconsciously think in terms of Zionist and B'nai B'rith members, contributors to the United Jewish Appeal, those who belong to synagogues, who pray on Yom Kippur, even those who only say Kaddish once a year. But in a city like New York we rub elbows daily in the streets and elevators and subways with American Jews who fit into none of these categories —none of them. They are completely impervious to the propaganda and appeal of organized Jewish life, which somehow does not reach their inner selves.

But they are human, after all, and it sometimes occurs that their hard shell is pierced. There may be a momentary sense of Jewish responsibility, a passing awareness of an affiliation that means more than mere accident of birth. From such occurrences we have in modern times gained a Theodor Herzl, a Max Nordau, a Louis D. Brandeis. Such as these have been fortunate exceptions. For even the brief kindling of a Jewish soul must occur at a propitious time, and must be properly

fanned, if the spark is not to be extinguished. The peripheral Jew may hardly understand what is happening to him in those moments of shocked awakening, and for lack of such knowledge may be lost again.

An Instance of Awakening Jewish Consciousness

I am impelled to these thoughts by a story which I heard not long ago, and I believe it should be recorded as a graphic instance of what I have been discussing, more compelling than any further development of the thesis in the abstract.

If I were to mention the man's name, many would doubtless recognize it at once. He has been a distinguished figure on "Tinpan Alley" for almost thirty years, and has turned out scores of popular tunes, more than a dozen of which have earned top position in popular acclaim.

But this story is about only one of his songs — and when I got the details, I promised not to use his name. It's not Irving Berlin, but he is almost as well known. For purposes of the story we'll call him Harry Gilbert.

He is as tough and as hardboiled as one would expect of any veteran of Broadway, yet his songs, appealing to the tender and sentimental emotions of America, indicate that he has a soft spot. He is not personally given to sentimentalism, and he could hardly receall the occasion when he had been deeply touched. It must have been that soft spot which was reached one afternoon, last fall, with "Exodus 1947." Gilbert's reading had been mainly confined to *Variety,* but he had not been altogether unaware of what was going on in the world at large. Still, it had never affected him. . . .

The story of 4,500 refugees who were turned back from the shores of Palestine and eventually landed again on hated German soil aroused in him feelings that had not been stirred by all the years of Hitler's terror, nor all the stories of the crematoria. Somehow, the poignancy of this situation seemed more immediate, the problems more real.

Gilbert followed the development of the saga with concentrated interest. He bought every edition of the daily papers; he hung on every word of the radio news broadcasts. Perhaps it would not be correct to say that he brooded, but he found that the affair had taken complete possession of him. And he was shocked at the lack of interest on the part of his colleagues and associates. He could not understand their indifference, little realizing that they mirrored his own previous state of mind.

As he pushed his way through New York's crowded streets he peered into the faces of strangers, and wondered what they were thinking, wondered if they were conscious of the drama that was being enacted on board a ship which once carried thousands of pleasure cruisers up Chesapeake Bay. Why weren't people shouting from the housetops against this crime? He could not understand.

The Frustrated Demand for Action

He had been remote from organized Jewish life—few people thought of him as a Jew—but he felt that there must be agencies through which he could do something, and satisfy his desire for action.

After some discreet questioning, he enrolled as a member of the Zionist Organization, but it was an empty gesture. He was in agreement with Zionist aims, as they were explained to him, but he was seeking something less passive. Membership did not satisfy him. He was attracted by the blatant publicity of the American League for a Free Palestine, and made a liberal contribution as a result of their ambiguous advertising. He

detected the hollowness of their appeal, however, and his heart was not satisfied. If he had been twenty years younger, perhaps he would have offered to help man one of the Haganah ships.

His reactions should not seem strange. As I have said, there are many who from time to time are similarly affected. In recent months, perhaps there were more than we at the core realized. Their indignation seethed, but they could not find expressive outlets, and interest gradually subsided. Gilbert found the sense of personal impotency, of frustration, a challenge. It stimulated him almost to a neurotic spirit of desperation. What made matters worse was the lack of like-minded companions. In the circles in which he moved he found only ignorance and apathy. People read the headlines and quickly forgot.

"Let Me Write the Songs of a Nation. . . ."

Why couldn't they be moved—stirred, as he had been? Why couldn't their cold shell be penetrated, and their awareness reached? How could one reach into their homes, into the intimate privacy of their lives and their consciousness? If not by screaming headlines, perhaps it could be done indirectly. It was thinking along these lines, and his own search for a personal medium of expression, that gave birth to his idea: to write a popular song on the subject.

Don't smile. Gilbert was very serious about it; he was not naive. He knew full well how people could be influenced by a simple tune and simple, heart-tugging words. Had not millions of Americans stood, with tears in their eyes, as they joined in the words of "God Bless America"? Moonlight and stardust and roses and cradles had caused untold multitudes to ponder and sigh when transmuted into catchy melody.

He knew the words of a great Irishman of a century ago: "Let me but write the songs of a nation, and I care not who makes its laws." The aphorism hung framed behind his desk. Gilbert agreed. He felt that song had the power to influence the masses, and to affect the course of history. Maybe the "Marseillaise" was such a song in French history. Perhaps there were others about which he did not know.

He did not, could not realize, of course, that the "Marseillaise" came from the very heart of the French Revolution; that even as bad a song, in a musical sense, as the "Star Spangled Banner," had the inspiration of Francis Scott Key's deep personal participation in and understanding of the events which were occurring. "Hatikvah," it will be recalled, was the work of a bard who could seldom appear in polite company, but Imber was nevertheless in tune with the folk spirit of the Jewish people. I have in my library, for instance, a fantastically mad book by Imber entitled "Treasures of Two Worlds —Unpublished Legends and Traditions of the Jewish Nation." The contents are mystical in the medieval sense, but Jewish through and through.

Gilbert did not know these things, and he was confident that he could write the song which would awaken civilized people to the brutalities being committed by a great empire against helpless, homeless but courageous refugees.

And so Harry Gilbert wrote a song. Despite the inspiration it was not easy. Lyrics and music were both his. The music had to be tender, but not mournful; the words appealing, but not revolutionary. He poured his soul into the task, and sought to make the work perfect. He experimented and altered and improved and at last was satisfied.

Colleagues to whom he showed the manuscript were not impressed. Some

were brutally frank in their scorn, but he was not discouraged. He had the necessary arrangements and orchestrations made and took the song to his publisher . . . and then to another publisher . . . and then to another publisher . . . and another. He recalled his early struggles in trying to sell his first song, and realized once again how difficult it was to "break in." For, despite his reputation, no one wanted the song. Some were willing to issue it as a favor to him, but no house was prepared to give it the promotion he insisted upon. They were business men, and they were interested in sales possibilities. They thought the song had none. They shuddered at the theme and at his alternative titles: "Song of a Refugee" was one suggestion — "No Home, No Hope" was another.

And so Gilbert published the song himself. It did not cost much to have an artist design a suitable cover, to have plates made, and a few thousand copies printed. And this was not to be a business proposition. It was his contribution to a cause. The song was launched with all the optimism and the naivete of a neophyte.

There really is not much more to the story. Nobody bought the song. Gilbert gave away the sheet music to friends, to singers, to music stores, to neighborhood houses. The song was never heard on the radio—was never played by an orchestra. Copies now turn up occasionally in the second hand and cut-rate music stores, but even there they never sell. I have half a dozen copies in my files.

The Jew Outside the Gates Is Kept Outside

Gilbert? He recovered, painfully. The sense of frustration was agonizing, but not fatal. For a while he felt old and ineffective. Perhaps if he were twenty years younger. . . .

I am reminded of the classic story of the juggler who, lacking in all other skills and talents, could show his veneration for the local saint only by stretching out on his little rug and juggling for all his worth. But while the juggler in the story received due recognition for his efforts, Harry Gilbert, who also offered of the best that he knew how, was ignored.

He has quite gotten over the whole affair now. He is tied up with a big musical undertaking, Hollywood or Broadway, I do not remember which. I shall never forget him as a symbol of the majority of American Jews whom we have failed to reach, and who themselves sometimes struggle for reality, too often in vain.

In Defense of Our Defense Organizations

By LIONEL BERNSTEIN

DEFENSE is a word that has acquired an ugly connotation. Semantically, moreover, it means different things to different people.

Popular Criticism of the Defense Organizations

After the advent of Hitler in Europe, the people in America wisely became frightened and translated that fear into ever-enlarging defense agencies. These agencies, of necessity, took on the look of big business. Consequently, many people got a view of them that was not flattering to their protagonists. Because of differences in viewpoint, many parts of the religious community resented these agencies. Then, too, some communal workers regarded them as competitors for the philanthropic dollar. All this, of

course, is not the complete situation. But it is a rough sketch.

The religious community, or rather those parts of it that resented defense agencies, stressed the need for a healthy psyche. They emphasized the necessity for combating self-hatred. The only way this could be done, they felt, was by education and knowledge of the past of one's people. A Jewish self-respect could thus be developed that would destroy the sense of insecurity produced by anti-Semitism. They further said that anti-Semitism was a Christian sin and that nothing that the Jew could do would ameliorate it. It certainly had nothing to do with the good conduct of the Jew. True, a Jew owed it to himself to live ethically. But if every Jew were ethical and good, still those people who hated Jews violently would continue to hate them. If a Jew had inner calm, he could face a world that at best nagged, and at worst oppressed and killed him.

Toward a More Balanced View

Chinese thought is predicated on balance: hot and cold—bitter and sweet. They call it Yang and Yin. That, then, is the Yang of it.

The Yin is a story in itself. In the 1930's when defense agencies began to be big, they could not be introspective or philosophical. They had a specific job to do. They dealt with effects; they could not deal with causes. The causes were beyond them.

In a world that, by a sin of omission, made the killing of six million people respectable, because it was done by a legally recognized government, one's moral sense became blunted. Very decent and good people had intellectual discussions on the mass murders. They felt sad. They had a nostalgia for their moral past. But aside from an occasional mass meeting, nothing was done.

Is it any wonder, then, that only effects could be dealt with? It really is remarkable that they were dealt with as ably as they were. Step by step, crack-pot by crack-pot, villain by villain, they were dealt with. This then was the Yin of it. Or part of the Yin.

Then came the war. With all its evils, it brought a moral upsurge to America. At last majority peoples said murder was wrong. We would not permit it to continue. We practiced brotherhood in our factories, in our fields, and in our armies. We really did, in the main. It worked. It paid off. We won.

Then came the peace, the interlude, the armistice — whatever we choose to call it. Democracy is working, however slowly. It lets all men speak, both those that love us and those that hate us. Where does liberty stop and license begin? Be careful. If you hurry, you might get a man on a white horse.

Now is the time when we must deal with cause, and we do, not perfectly, but with an awareness of the whole picture—the cause and the effect. Anti-Semitism has many causes. One is the way the Christ story is taught in some churches and schools. Another is the need for a scapegoat on whom frustrated Gentiles can put the blame for their own sins and failures. Still another is the suspicion the like have for the unlike. Then there is the insecurity of all of us in a world of rapid change. There are economic causes and there are psychological causes. Man has always been afraid. Push him too far here and he breaks out there.

We must make ourselves whole inside and out, not only individuals but groups, whether the group is a community, a state, or a nation. First things first. We must begin where we live; in our neighborhoods. We must live in them. We

must be part of them. The defense agencies do work here, self-consciously creating programmatic material for rich and good group living in communities. This creates good moral climate, a wholesome public opinion.

Then there is the civil rights aspect of the problem. The protection of civil rights requires legislation. This is obviously a defense agency job. So we have to deal with public opinion and with law. One without the other is useless.

Some Criticisms Answered

It is said there is duplication in defense work. Perhaps there is. Is there ever too much of a good thing? In a world that has so little creative effort along this line, shall we say stop?

"There are too many defense agencies." Are there? Do they not reach different groups; alert more people; create more healthy group living? Do they not work together? There is a National Community Relations Advisory Council in which they consult with one another. It is true that they discuss; they agree; they disagree. That is healthy. Do not individuals do that in a family in their years of growth? And yet the members get along with each other. Are not these our years of growth? This then is the whole Yin, or almost the whole Yin.

The Yang is still valid. Without the self-respect that comes from a proper appreciation of one's own character, one cannot go on. Jews are beginning to recognize this. There is a return to Jewish values, a re-studying of one's past, and one's relation to it.

The Integrated View

Orthodox, Conservative, Reform, Reconstructionist—or shall we say traditionalist or modernist? Does it matter which road we take, just so long as we take a road? That is why we have a Synagogue Council of America to help us live together. This is not a perfect instrument, but it is one that, we, the people, have created. There is a wholeness to Jewish life, a togetherness; a validity to it. Jewish life here in America is influenced and enriched by Eretz Yisrael, but it is still Jewish life here. And it is here to stay; roots and all. Let us recognize that Jewish life has many parts, and many facets to each part. But all its manifestations are parts of a whole. The whole is necessarily not uniform. We want no melting pot. Cultural pluralism can operate within Jewish life as well as outside it.

Within the years immediately before us, we must learn to live together. We must not necessarily agree with all parts of our Jewish community. We must reckon with and respect all those parts, however.

The Yang needs the Yin and the Yin needs the Yang. We need the balance that makes for wholeness. An arm is a beautiful thing, but remove it from its body and it withers. Jewish life needs all its arms, but it needs them attached to its body.

REALITIES AND VALUES

(*Continued from Page* 8)

macy of the synagogue."

He probed a very sore spot when he said that "Divisiveness within the religious realm of American Israel may have precluded a more strategic demand for the rightful recognition of religious institutional life."

If the synagogue is to retrieve the position of leadership to which its function as the protagonist of Israel's spiritual values entitle it, it must henceforth stress Jewish unity. It must do so, not merely within the ranks of the synagogue itself, but within the larger community of all Jews who want to live as Jews, whether they are affiliated with a congregation or not.

Report from Eretz–Problems of the Kevutzah

By JACK J. COHEN

NO one should underestimate the important role of the *kevutzah* in the development of the Yishuv. At the same time the collectives have been subject to more criticism than any other institution in Eretz Yisrael. The Orthodox have attacked the dominant secularist trend in most of the *kevutzot*. Middle class elements have opposed the *kevutzah* approach to the organization of the Jewish society of the future. City "nice-folk" have looked askance at the breaking of the rules of etiquette.

Just as vehement have been the supporters of the *kevutzah*. Particularly strong has been the support rendered in recent years by the youth movements, many of which train their members for ultimate settlement in the *kevutzot*.

The Challenge to the Kevutzah as Seen from Within

The fate of the *kevutzah,* however, will not be determined by the barbs of its critics or the honeyed words of its supporters. The future depends solely on the manner in which it handles its most pressing problems. That all is not well is obvious to anyone who reads the journals published by the *kevutzot*. One writer states that "a great bitterness exists today" in the *kevutzah*. Another leader of the movement puts it this way: "The *kevutzah* was created in a period of human hopes for salvation. Now we live in a period of spiritual depression. In this atmosphere of hopelessness which surrounds us, foundations are likely to be shaken. Great spiritual powers are needed in the struggle for the *kevutzah's* existence."

It must be emphasized that the crisis depicted by these men has nothing to do with the economic foundations of the *kevutzah*. The collective long ago proved its economic feasibility. Nor has the crisis anything to do with the national needs of the moment. The *kevutzah* is looked upon by everyone here as one of the main means for the absorption of new immigrants, while its *haverim* are in the forefront of national defense. The crisis has little to do even with the fundamental ideals of collectivism — cooperation and equality. For in both regards, the *kevutzot* have achieved a great measure of success. There are few social institutions which can boast of better records, insofar as squaring theory and practice is concerned. The whole challenge to the *kevutzah* concerns, rather, the morale of the individual or, to put it bluntly, his personal happiness. It is for this reason that the crisis is a serious one, for the contribution to human happiness is one of the ultimate aims of any society. I speak of happiness in its broadest spiritual meaning of self-fulfillment, rather than in any narrow, hedonistic sense.

From its very inception, the *kevutzah* has demanded great personal sacrifices. A low standard of living, hard work, little privacy, accommodation to group standards—these have been the lot of the *halutzim*. The early pioneers were ready and eager to make these sacrifices, for they had before them the dream of a new society, one in which they would ultimately be able to have the comforts of life without the inequities of the capitalist world. Thirty years and more have elapsed since many of the pioneers began their experiments, and the strain on the individual is still great. As a result, some of the veterans are suffering a period of disillusionment, while newcomers to the

kevutzah have not been ideologically prepared for the rigors of collective life.

Wherein does the strain tell most? Just in those areas of personal well-being which determine the degree of an individual's happiness. How are the *kevutzot* proposing to ease the tension?

"Eyes of Glass"

In the few *kevutzot* that I have been able to visit, I have observed a striking difference between the social atmosphere of the large and that of small colonies. In the small *kevutzot,* each *haver* knows everyone in the colony and stands in warm personal relationship to most of them. In the large *kevutzot,* some of which number a thousand or more *haverim,* no one seems to be acquainted with more than a handful of people, while the general atmosphere is cold. When I entered the dining hall of one of the oldest and most prosperous *kevutzot,* I noticed that conversation was almost non-existent, whereas in the smaller colonies the dining rooms were the scene of animated and often boisterous conversation. In this same large *kevutzah* the *haverim* who sat opposite me failed to acknowledge my presence and remained staring straight ahead. They appeared to be looking through me. I understood then the allusion to "glassy eyes" in a story by Maletz, the Hebrew author whose recent work has done much to focus attention on the problem of the individual in the *kevutzah.* Maletz complains of the cold stare of the *halutzim.* "Before eyes like these, one stands before all the alienation, the fear and the cruelty which is in the heart of man." Such eyes are to be seen in the city too, says Maletz, but they should be out of place in the *kevutzah,* which is dedicated to bringing out all that is warm and good in the human being.

Somehow or other, this basic warmth is lacking. Some *halutzim* attribute it to the lack of opportunity for the *haverim* to get to know one another, for all, except the most recent *kevutzot* have grown to the size of towns. Even taking the size of the colonies into consideration, it may seem strange that the members are so far removed from one another, since life on the *kevutzah* is based on cooperation. Yet the fact is that cooperation is confined almost completely to work. Opportunities for discussion among all the *haverim* are rarer than they used to be in the *kevutzah.* In their spare hours, the *haverim* prefer to read, listen to the radio, spend time with their families or gather in cliques. Holiday celebrations have been emptied of their group and emotional content. Only Pesah has survived the wholesale overthrow of traditional values. Even Shabbat seems to provide no impetus for the whole *kevutzah* to gather for a group function. The weakening of the social bonds is symbolized in the eyes of some writers by the failure of many members to attend the general business meetings, which are among the most important gatherings of the *kevutzah.*

In suggesting ways of overcoming the distance between *haverim,* two views are dominant. The first calls for a multiplication of opportunities for group experience, and the second insists upon granting greater scope to individual modes of recreation. The first view involves such measures as listening to the radio in a group, holding record concerts, and particularly, increasing the number of discussions to enable the *haverim* to understand one another. The latter view calls attention to the right of the individual to cook an occasional meal in his own room and to listen to his radio while lying on his own bed. It is felt that these personal freedoms will provide the relaxation necessary to make each *haver* a less tense, and therefore a more congenial,

person. These views complement, rather than contradict one another. For every society must be able to supply ample occasions for individual and group experience.

The shaping of personality is, of course, a complicated affair; the slightest incident can affect character. Hence the *halutzim* today are subjecting their own way of life to minute study. At first glance, the reader may be tempted to smile at the subject matter of these investigations, but I dare say that similar openness of mind about our own institutions would be very rewarding.

On Gifts

There is, for example, the problem of gifts. As is well known, all the fundamental needs of the individual are provided by the *kevutzah*. Food, housing, clothing, and even such "luxuries" as books, artist's supplies, candy, etc., are distributed whenever possible. Nevertheless, there are some *haverim* whose families send them gifts. Since the *kevutzah* is based on equality, it becomes a problem as to whether such gifts should be kept by the individual or made the property of the *kevutzah* as a whole. When the gift is a small item, such as a box of candy or a book, the question is usually not raised, but there have been instances where an expensive radio or electric heater have aroused envy. The radio, in particular, is the center of a vigorous controversy. In addition to violating the principle of equality, having a radio while others do not affects the degree of contact which a *haver* will have with the other members of the *kevutzah*. Certainly he will be tempted to remain in his own room for amusement. As a result some thinkers believe that any radio coming as a gift should be placed in the communal hall. Others maintain that the *kevutzah* should seek to provide everyone with a set, while still others believe that, in the matter of gifts, the choice should be left to the discretion of the individual Here we have the whole problem of the redistribution of wealth. I think that it should be obvious that the problem for the *kevutzah* is not a light matter.

The Meal in the Kevutzah

Not the least expression of the genius of our people is the manner in which it has used the process of eating for spiritual purposes. A good portion of Jewish ritual law is devoted to daily food, to holiday feasts, and to ceremonials to be followed during meals. The dining room is certainly a potent factor in the shaping of personality—and the *kevutzot* are finding this out.

To many *halutzim,* the dining room is one of the distasteful aspects of *kevutzah* life. They object to the hustle and bustle (or, as I have said above in regard to some *kevutzot,* the other extreme, the gloomy atmosphere), the speed with which the meal must be eaten, the unappetizing food and the manner in which it is served. Even allowing for the poverty of some of the *kevutzot,* there appears to be no logical reason for restricting eating utensils to a soup plate, a tablespoon and a cup. One often has to use the same plate for all the courses of the meal. The spoon is used to eat soup, to cut meat and other foods, to butter bread and to stir coffee and tea. There are few *halutzim* who find much reason for this excessive economy; yet the custom continues.

To correct this and other abuses, many concrete suggestions are being offered. I mention just a few. First, as regards physical surroundings, it is suggested that dining halls be built and decorated in good taste. We all feel different when we enter a neat restaurant than when we step into one which is unattractive. Second, tables should seat not more than

six people, so that all can serve themselves easily from the platters placed on the table and can converse quietly and intimately. Third, everyone should be assigned a set place. Fourth, no one should leave his table during the meal to get something from another table. Everyone should wait to be served. Fifth, service should be given with a smile and with courtesy. These examples were chosen out of numerous others of a similar kind.

As far as the kitchen is concerned, a problem exists in that many of the *haverim* disdain to work in it. They look upon work in the kitchen as "unproductive." To combat this feeling, some writers propose that hours in the kitchen be limited to eight; they have been far in excess of that up to now. They propose also that every *kevutzah* member be required to take his turn, and that the period of service be not less than three months. All who discuss the subject ask why it is not possible for the *kevutzah* cook to take as much pride in his accomplishments as a cook does elsewhere. The answer seems to lie in the fact that no effort is made to cater to individual tastes. This may well be impossible when there are a thousand mouths to feed, but *haverim* in the large settlements feel that the food should at least be tasty.

"Havai"

A problem of no less importance is *havai,* or atmosphere. What the *halutzim* mean by this term is the establishment of customs and ceremonies that will give character to their group life as Jews and that will help the individual experience the beauty and worthwhileness of life. As I mentioned in my second report to you, the starting point of this problem is the attitude to tradition. In the *kevutot* of Hapoel Hamizrachi, the question is relatively simple, since the tradition is preserved in full. The *havai* for these *kevutzot* consists in the traditional observances. Almost all other colonies, however, were formed by men and women who had revolted against traditional religion. Their problem, therefore, is great. Most secularist *halutzim* are disturbed by the question, although few of them seem to have any satisfactory answers.

One writer goes so far as to say, "It is essential to establish formal procedures and perhaps even definite laws which all must obey. People must know that there is no place for anarchy in the *kevutzah.*" The hit-or-miss type of approach to ceremonial has apparently left a great void.

To illustrate how long is the road which still remains to be traveled before an adequate formula is reached, I bring one example in regard to Shabbat. One *halutz* suggests that tables should be covered with white cloths on Shabbat and special foods served. The candles should be lit with the traditional benediction or with a special reading. During and after the meal *zemirot* should be sung. The writer emphasizes *sung* and not shouted. The songs should be fixed so that a tradition will be created. During the singing, no one should be permitted to sit on the sidelines talking or reading. The following day a *seudah shelishit* should be held, in which there should be community singing with set *zemirot,* instrumental music, a reading, and a *havdalah* ceremony.

It seems almost incredible that suggestions like these should be made in some *kevutzot* only at this late hour. The answer seems to be that the *halutzim* reacted so violently against the religious tradition, that they were blinded to its possibilities. They are only slowly regaining their sense of balance. When they do, they will be able to effect the reunion between their own deep morality and the tradition of *mitzvot maasiyot*

(ritual obligations) which has provided spiritual and esthetic expressions for fundamental human and Jewish ideals.

These are only a few of the matters related to the happiness of the individual which give concern to the *kevutzah*. That they have been brought to open discussion is all to the good. Only candid self-examination can bring about improvement.

For those born and raised in the city, the *kevutzah* is a challenge. It asks many embarrassing questions about the values which we take for granted. Let us try to understand it and derive strength from its greatness. And if we must criticize, let us see both sides of the question. As one *halutz* says, "Many people in the city like to hear descriptions of the weaknesses of the *kevutzah*. Perhaps it is because they themselves were once on *kevutzot* and their conscience hurts because they gave up a life of creativity and building for one of uncertain livelihood, or because they too did not try to accept socialist methods in their own way of life and were content with talk alone. In any case, there are many who derive pleasure from the fact that now everything is normal with us, that there are social classes and inequality, etc. Why don't we tell them about our assumption of burdensome debts, about our products sold at low prices, about our meager needs purchased at great expense, about children who sleep in their parents' rooms for years so that we can absorb the children of refugees, about the burden of educating our own children and these refugee youngsters as well, about the lack of housing, about the fulfillment of Zionist and communal obligations far beyond our strength?" Let us, indeed, remember the debt we owe the *kevutzah*.

Book Notes

THE MYSTERY OF THE MUFTI

THE MUFTI OF JERUSALEM, by Maurice Perlman. Victor Gollancz, London. 91 *pages.*

ONE of the truly great mysteries of the war is the survival of the Jerusalem Mufti, with even an increased measure of prestige and power in the Arab world. No man collaborated with Hitler more zealously and with more striking results than the Mufti. Nevertheless, he has escaped all punishment. Though many less known and less efficient collaborators have been brought to justice, or are awaiting trial, the Mufti is safe and secure, continuing the precious work he did for Hitler! How account for this mystery?

The answer is, of course, that Britain through its Foreign Office, has deemed the Mufti an indispensable instrument of its Middle East policies, an instrument which, no matter how unreliable and wicked and vile, must be preserved to safeguard the security of the Empire!

The unsurpassed criminal record of the Mufti and the story of the British protection which he enjoys to this very day is the theme of this small but thoroughly documented volume. The author has studied the case of the Mufti diligently, searched the records carefully, and the result is as shocking an indictment as one can make. What adds emphasis to the indictment is the fact that the Mufti is not only a political leader, but a religious leader, and that he derives his political influence by virtue of religious leadership, which gives him enormous standing among

Palestinian Arabs and throughout the Moslem world. And for this religious leadership, as for his preservation, none but the British are responsible.

The Jerusalem Mufti, or Haj Amin El Husseini, was born in 1893 in one of the aristocratic families of Palestine. After some private tutoring, he was admitted to the University of Alazhar at Cairo, but never graduated. Instead, he chose a pilgrimage to Mecca, entitling him to include "Haj" in his name, a source of prestige in the eyes of every Moslem. During the first world war, he served in Jerusalem as an officer in the Turkish army. After the war he served in many an inconspicuous capacity. What brought him instant notoriety and fame was his role in the first pogrom in Palestine on April 4, 1920. It lasted four days and took the lives of many, many Jews. He was sentenced *in absentia* to ten years in prison, but was later amnestied by none other than the Jewish High Commissioner of Palestine, Sir Herbert Samuel.

In 1921, the problem of electing a successor to the Jerusalem Mufti who had died troubled British authorities. The Arab religious heads submitted the names of three possible candidates, which significantly enough did not include that of the present Mufti. Though not listed among the eligibles, the British found the present Mufti, in spite of his leadership in the 1920 pogrom and in spite of his conspicuous lack of any academic training, the best qualified for the high office, to which he was promptly appointed by the Government. The reasons for this unprecedented action have never been explained.

In 1929 disturbances again swept Palestine, resulting in the murder of over a hundred Jews in the cities of Hebron, Jerusalem and Safed, besides much destruction of Jewish property. That the Mufti was chiefly responsible for this pogrom, through his sermons and written propaganda, is beyond doubt. Lord Snell, a member of the Shaw Committee which investigated the riots of 1929, condemned him in the strongest of terms. Suprisingly enough, the Government took no action against him whatever, and he continued to function undisturbed as the religious head of the Arab Palestine community.

In 1936, riots again swept over Palestine. This time the victims included not only Jews but many Arabs, and, significantly enough, Arabs from prominent families who refused to be intimidated by the Mufti. Page 21 of this small book lists a large number of distinguished Palestine Arabs who disappeared after they had dared to defy the Mufti. A pamphlet entitled, "I Accuse," and issued by a respected Palestinian Arab, charges that "loyal Arabs and their families are being victimized every day and their property wantonly burned and destroyed for no other crime than being opponents of the Mufti. Why need he murder, torture and destroy if he is truly such a beloved leader as he claims to be?" One Arab family was almost completely wiped out because it refused to contribute money to the Mufti's gangsters. But the government did nothing, allowing him to carry on his activities of murder, arson and loot without any interference.

Only when World War II began, did the Palestine government find the Mufti's war in Palestine too annoying and promptly put an end to it. Yet, though it did send into exile many associates of the Mufti, his "holy" person could not be apprehended. Miraculously he escaped the British "dragnet," soon to turn up in those very places where there was trouble brewing for Britain and the Jews. When the Mufti could have easily been captured and imprisoned, why did the British allow him to escape?

The Mufti's first stop after leaving Palestine was Iraq where in October,

1939, the British found themselves faced with a rebellion which almost proved disastrous. When that was finally suppressed, the Mufti, after several interesting pauses in Balkan lands, quite miraculously turned up on November 9, 1942, at Berlin, to be received by Hitler personally. Few rendered more loyal service to the Nazi cause than did he, and on two fronts, stirring up rebellion among Moslem troops, and increasing the tempo of the liquidation of Jews in Nazi-occupied lands, as an alternative to sending them to Palestine.

For a religious leader, his broadcasts over the Nazi radio are truly unique. One recorded Berlin broadcast has him calling on the "Arabs to unite as one, to organize, etc. Rise against our common enemy, treacherous England." And in another, directed at the Jews, he utters the dastardly falsehood that "the Jews wish to occupy the holy Islamic institutions . . . including the Mosque in Jerusalem, under the pretext it is the temple of Solomon." And on yet another occasion, he calls upon the Arabs to "rise as one man to fight for your sacred rights. Kill the Jews wherever you find them. This pleases God, history and religion. This saves your honor. God is with you."

The Mufti scored his major success in assisting the Nazis in their gruesome policy of liquidating the Jews of Europe. Nazi records at Nuremberg establish his intimate association with Eichman, the chief Nazi official charged with the liquidation of European Jewry. For a decent price, Eichman was perfectly ready to permit large groups of European Jews to depart for Palestine. In every instance, however, the Mufti intervened and compelled the Nazi chief to alter his plans. By closing the doors of Palestine against them, the Mufti bears responsibility for the death of hundreds of thousands of Jews, a responsibility he shares, of course, with the Nazis, and our British "friends" whose criminal role in the Jewish tragedy of Europe Ira Hirshmann vividly exposed in his memorable "Lifeline to a Promised Land."

With so black a record, why has the Mufti been spared punishment for crimes which have led other men to the gallows, or at least long prison terms? Even members of Parliament, despite strenuous efforts, have never been able to pry the lid off this "mystery." On October 8th, 1941, Mr. Mander inquired in Parliament from Mr. Noel Baker, "Can my hon. friend say why it is that this rascal always escapes the net?" Bevin's deputy made an evasive reply.

One of the best guarded secrets of the war is why the Mufti was not tried at Nuremberg as a war criminal. Asked in Parliament to account for this, and for the fact that the British government has not sought the extradition of the Mufti from France, Bevin resorted to cheap and dishonest evasions. When the pressure became too severe, Foreign Undersecretary McNeil admitted that extradition had not been requested, on the amazing ground that "the offenses with which the Mufti might be charged are not extraditable offenses under the Anglo-French Extradition Treaty." When further badgered by members of Parliament, the Undersecretary finally confessed the mind of the British Foreign Office, namely that "the Mufti is not a war criminal in the technical sense of the term." Which, of course, may be said equally of Hitler, Goering and the entire Nazi cabal.

"The Mufti in British Foreign Policy," the closing chapter in this astounding book, brilliantly exposes the folly and the duplicity of British policy in the Middle East, a policy based exclusively on corrupting Arab leaders, among whom the Mufti plays a major role, so that they

would serve British imperial interests. This policy has failed shamefully in the last two wars. It will fail again for the simple reason that "you cannot buy friendship with baksheesh."

A more striking demonstration of the bankruptcy of British diplomacy (and to a lesser extent of American policy) than the brazen British intrigue around the person of the Mufti, it is difficult to discover. Such diplomacy must inevitably end in war and in disaster for Western civilization.

THEODORE N. LEWIS

ELIJAH

By FRIEDA CLARK HYMAN

My gentle hour of hope
Between the black unstable pillars
Smoking from the stepping towers
I search for her,
My first pure star of night.

In vain the trolleys call;
The klaxons warn the restless reckless feet.
I cannot hear.
Within my blue-plumed twilight
All is muffled, feathered,
Hushed.

At last—
The blue recedes in moonless dark /
She fires forth
Deepening burning
Remorseful—
Ending Sabbath day.
I search this radiance.
Stilling earth and seas—
This benison on stone and steel and smoke
This jewel upon the hemlock's hair
This argental on dour and umbered hills
On straining waves
On leashing tides and sands.

Surely on the rungs of such pure light
He could descend:
The Herald
Harbinger of Truth
Elijah
Eliyahu Ha-Navi.

But oh! these fade,
The trees, the hills,

The soot-stained roofs,
The ever-foaming waves.
These fade from out my window-pane.

Another canvas
Bleak as hopelessness
Stretches on this glass
    Rusted barbs upon the rusty wires,
    Long flat barracks, grey and thin,
    The child unschooled to Sabbath
    Or to peace,
    The man faith-quenched
    Back bent with watching . . . waiting.

The trolleys rumble through my brain
The klaxons mock my conjured calm
"Look up, look up,
The laddered light is gone
The star is . . . .
                but another . . . .
                                star
Another star . . . .
                among indifferent . . .
                                orbs . . . .
                                of light."

Random Thoughts

A plain man's word is unstable;
His vows are writ in water.
A statesman's word is smooth and slick;
His vows are writ in oil.

* * *

The wolf in Aesop's fable, who blamed the lamb for muddying his stream, though the lamb was paddling far below him, and for having slandered him the year before, though the lamb wasn't even a year old, would hardly have been persuaded by the Conference of Christians and Jews to look elsewhere for his dinner.

* * *

The nation that gave the world the concept "*Weltschmerz*" at first produced the men who felt it and then the men who caused it.

* * *

The veto principle which makes unanimity a requirement of public bodies transfers the lunatic fringe to the center of things.

* * *

The laugh-meter for jokes is an old idea. In Aristophanes' comedy, *The Frogs,* Aeschylus and Euripides have a contest. They stand on either side of a scale and each recites verses into it, and the side which comes down indicates the winner.

* * *

We are told that to treat an itch according to the standards of modern

medicine one has to know not only dermatology, but also allergy, neurology, psychiatry, radiology, immunology and many other "ologies."

Why then do people expect our spiritual physicians to cure the itch for pleasure, for money, for power, with a few incantations from the pulpit?

* * *

No cause can succeed unless it have both brains and guts.

* * *

Not until democracy will learn to conscript the property of its citizens with the same facility that it conscripts their lives will it stem the tide of communism.

* * *

If we only knew to draw the line between an enemy and a disaffected ally, we would know when to be tough and when to be soft.

* * *

Unity in diversity may only make a universe of discord, but any kind of a universe is better than chaos.

* * *

A uniform, or robe of office divests one of his personality and invests him with an institution.

It reduces him who wears it to the status of exalted scare-crow and the people who are impressed by it to the status of scared crows.

* * *

The principle on which a good deal of mental healing seems to be based is that misery loves company. The cure consists in making the patient aware that his number is legion.

* * *

Only an impractical *melammed* like Socrates could have argued that the state ought to subsidize him, instead of killing him, because his criticisms were directed to one end, to make men better.

Since when do men want to be better? They want to be happier.

* * *

All too often, in a childish huff, we throw away half the cake, because we cannot have the whole cake.

* * *

Being wretched with the old and miserable with the new is a universal dilemma.

* * *

Those who advocate restrictive covenants would probably rather go to a Jim Crow Hell than to an unrestricted Heaven.

* * *

They who confine their religion to the holidays give their religion a holiday the rest of the year.

* * *

When scientists begin to function as citizens, they demonstrate their lack of scientific training in citizenship.

* * *

If politics were as simple as nuclear science, we should long ago have had the millenium.

* * *

According to Bertrand Russell, Aristotle's philosophy is the same as Plato's, with a mixture of common sense.

Which seems to imply that to have good sense you have to mix common sense with uncommon sense.

* * *

The good worth living for exists so far only in the difference between the greater evil and the lesser evil.

* * *

The Kinsey Report on "The Sexual Behavior of the Human Male," treats statistically the members of the male population, as though they had no more social and spiritual involvements than tomcats.

The fact is that "the human male" is no more true to life than "the economic man."

M. M. K.

In the Reconstructionist Movement

In recent years there has been an extensive development in that institution known as the public forum. Out of this educational technique has come the popular panel or round table discussion.

In Jewish life, panel discussions, symposia and debates are used increasingly to clarify and analyze Jewish problems as they affect the Jewish communities in Eretz Yisrael and in the Diaspora. But as yet, no American Jewish organization has established the panel or round table discussion as a regular medium held at stated intervals for the consideration of Jewish problems.

First Panel Discussion

The Jewish Reconstructionist Foundation is undertaking such an experiment. On January 4, 1948, the Foundation used its annual conference as a springboard for a discussion of three important themes treated in *The Future of the American Jew*, the latest work by Mordecai M. Kaplan. Opinions on Jewish status, Jewish religion and Jewish education were offered by Dr. David Petegorsky, Dr. Mortimer J. Cohen and Dr. Emanuel Gamoran, respectively. Dr. Kaplan was on hand to defend the views expressed in his book and the audience was given the opportunity to participate by asking questions or making comments. (For a report, see *The Reconstructionist*, Vol. XIII. No. 19). The outstanding success of this evening, the keen interest evinced by the listeners, and the wide demand voiced "for more such evenings," prompted the Foundation to initiate a series of such discussions.

Second Panel Discussion

On March 27, 1948, the second of these meetings was held. The subject examined was "Jewish Religion in the Modern World," the panelists being Mordecai M. Kaplan, Will Herberg and Irving Kristol. Despite an exceedingly inclement night and the competition of several other community events, the auditorium of the Society for the Advancement of Judaism was filled to capacity.

The procedure used on this evening differed somewhat from the regulation panel discussion in that no formal presentations were made by the speakers. Instead, Dr. Ira Eisenstein, moderator, threw out questions which each panelist answered from his own point of view. They then commented on one another's answers. Thus three different approaches to religion, each valid and legitimate, were presented. The interchange was lively and the audience was intrigued by the interplay of the somewhat conflicting ideas. Concepts which are so often only the subject of abstract thought and exposition among theologians and philosophers, such as the idea of God, the real meaning of religion, the distinguishing features of Jewish religion, the need for *esprit de corps* or morale, the meaning of transcendance and ultimate reality, were discussed on the level of a lay audience, an audience composed of a goodly cross section of the New York Jewish community.

After one hour of an exchange of ideas among the three panelists, the audience was given the opportunity to present written questions or comments. A glimpse into the quality of these questions is evidence of the way in which the audience had been stimulated to thought. Some of these questions were: Why has not religion made better men? Why should the Jewish religion be preserved if it has elements in common with all other religions? Why should not the Jews assimilate? Has

not religion allowed the perpetuation of social inequalities? Are there divine laws other than ethical laws? Does God punish those who disobey His laws? Do you believe that prayer is answered? How do you envisage God?

To the members of the Foundation board, the absorption and participation of the capacity audience in the discussion was conclusive evidence that the American Jewish public is ready for serious consideration of subjects heretofore limited by custom to the realm of professional workers and experts. The layman is aware of currents and trends. He is troubled by the disintegration he sees and senses. He is eager to make his life more Jewish, he is seeking a way of life which will give him morale and the faith that life abundant, is attainable.

The Foundation plans to resume the panel series early in the fall and to continue the meetings at stated intervals during the coming season. The audience on March 27, was given an opportunity to suggest topics for discussion at future meetings. *The Reconstructionist* will welcome such direction from its readers.

Youth Fellowship Organized

Many of our readers will remember the account in *The Reconstructionist,* Vol. XII, No. 11, of the youth seminar sponsored by the Foundation over the Labor Day weekend, 1946. Thirty young men and women, in the age group of 20-30, carefully selected from hundreds of applicants, came to Cejwin Camps to discuss Jewish and general problems common to them all. These young people were affiliated with almost every type of Jewish youth organization in America. The far-reaching results of this seminar have not yet been fully evaluated.

At the conclusion of the weekend, the participants voted to constitute themselves the Reconsructionist Youth Institute for the purpose of exploring Reconstructionist philosophy more fully and to consider how best to apply Reconstructionism in their every-day living. These intellectually curious young people were interested in an approach which would view Jewish life as a totality. They realized that, heretofore, they had been seeing Jewish life sectionally.

Several chapters of the Institute were set up in various parts of the country, wherever one or more of the seminar participants were located. The New York chapter functioned for one year as an intensive study group under the leadership of Rabbi Eugene Kohn. This year, however, the chapter members decided that study, to be of any value, must lead to action. They felt the need for youth adherents, for Jewishly conscious youth leadership, young men and women who would be prepared to take an active part in American Jewish community life. As one of the members said: "It is surprising to discover how many young Jews have accepted the Reconstructionist philosophy wtihout even knowing its name. They feel that it fits into the American environment and, while they may not even know the term 'living in two civilizations,' that is what they are actually trying to do." The Steering Committee thus decided to establish the Reconstructionist Youth Fellowship directly affiliated with the Reconstructionist Foundation on a membership basis. In this way, they believed, they would be better able to carry on activities designed to implement Reconstructionism.

Membership in the Fellowship is open to any Jewish young man or woman in the age group of 20-30 who subscribes to the principles of the Fellowship and agrees to further its program. The Reconstructionist Youth Fellowship is dedicated to "the development of a creative and vital Jewish life in America; the upbuilding of

Eretz Yisrael as the Jewish National Home; the furtherance of democracy and world peace." Every member of the Fellowship undertakes the following obligations:

1. To participate actively in American Jewish communal life, and to work for its unification along democratic lines;
2. To seek in Judaism spiritual growth through such activities as worship, study, and ritual observance;
3. To affiliate with the World Zionist Organization;
4. To further the use of the Hebrew language and Jewish cultural expression, such as literature, art, music and dance;
5. To take an active interest in the promotion of democracy in American and Jewish life.

Among the activities of the Fellowship are the conducting of seminars, the sponsoring of study groups, and the engaging in any other projects necessary to further the principles adopted by the Fellowship.

The First Youth Fellowship Seminar

The first public activity of the Reconstructionist Youth Fellowship was the all-day seminar held on March 27, 1948. It was an inspiring sight to witness forty young people gather together to discuss, soberly and with remarkable insight, the subject of the seminar, "The Impact of the Proposed Jewish State on the American Jewish Community." The shift in policy by the American government on March 19 could not deflect these young people from the consideration of a subject which, to them, was of great import. Their view was that a *de facto* Jewish state exists and that nothing but annihilation of the Yishuv could stop an eventual *de jure* recognition. The Yishuv, they believe, has already had a tremendous effect upon Jewish life in the Diaspora and this would grow greater as the Jewish state took on permanent form.

The discussion centered around three themes. Each theme was presented in a paper by one of the members and then criticized by another as discussant. The impact on Jewish communal organization was presented by Arthur Gilbert and discussed by Arnulf Pins; on education, by Theresa Kohn, discussed by Ruth Segal; on religion and culture by Irving Gersh, discussed by Israel Scheffler. Jack Perlman acted as moderator. After each paper, general discussion was engaged in by the seminar attendants. It was impossible not to be deeply impressed by the calibre of the speakers and audience and by the quality of the discussion. Sharp disagreement existed, of course, but every opportunity was given for a presentation of varied opinions. There was general agreement that this seminar represented the beginning of a procedure which could be of great value to New York Jewish youth and to American Jewish life in general.

The Youth Fellowship also sponsors a group which meets regularly every two weeks to study *The Future of the American Jew,* by Mordecai M. Kaplan. Other study groups will be set up as the need arises. Questions concerning the Youth Fellowship should be addressed to The Jewish Reconstructionist Foundation, 15 West 86th Etreet, New York 24, N. Y.

The "Brunch"

To launch Dr. Kaplan's book, *The Future of the American Jew,* over 300 people attended a "brunch" at the Savoy Plaza Hotel, on February 22nd to hear Dr. Joshua Loth Liebman of Boston discuss what he described as Dr. Kaplan's "monumental work." In the course of his review of the book, Dr. Liebman said: ". . . I believe that this book is

the classic in our time in the analysis of the Jewish position in the world, of Judaism as a religion, and of the possibilities and the potentialities in Jewish life for the future. I believe this book is the outstanding contribution in the twentieth century on the meaning of the Jewish religion and on the meaning of all religion. . . . It is a magnificent contribution to the thinking and the feeling of our time. . . . It gives a portrait of the total of Jewish life. It does not ignore the practical problems that confront us; it grapples with them. But it also exalts and lifts us and gives us a consistent philosophy. . . . Young Jews and Jews who are tired of finding Judaism a problem . . . will find Judaism as a solution, as a wonderful, creative, life-giving, life abundant solution. They will not need to run away, they will find themselves at home in a spiritually creative, intellectually responsive milieu. They will have a new morale and a new challenge." . . .

It was the unanimous opinion of the guests present that the "brunch" was both a social and an intellectual treat such as is rarely provided by any such event. "It was dignified, serious, yet it had enough lightness to make it an inspiring and stimulating experience," said one guest, and this opinion was endorsed on all sides.

Recording of "What Is Torah"

The cantatas written by Ira and Judith Eisenstein continue to be among the most popular Jewish musical works for program presentation. Widely produced throughout the United States, Canada and many foreign countries, each cantata wins universal acclaim. We quote from a letter received recently from a western university concerning "What Is Torah": "We presented 'What Is Torah' in a University Vesper service sponsored by the School of Religion, at which time the Protestant and Catholic groups also participated, and it was very well received by the representaive audience of all faiths."

In response to a widespread, repeated demand, "What Is Torah" has been recorded. It is available in an album of 2 twelve inch records. Robert H. Segal, cantor of Mt. Neboh Temple and noted radio and concert artist, is the soloist. He is assisted by the Mt. Neboh Temple Choir, by two narrators, Norman Geller, and Ruth York, and by Isidor Geller, pianist. The child's voice is supplied by Stanley Gewirtz. "What Is Torah," conveys, in a series of episodes, the richness and power, the courage and the hope which "Torah" has meant to countless generations of Jews. It is a stirring and inspiring panorama of an eternal faith. The records should be in every Jewish home to help furnish that aesthetic revival so urgently needed in American Jewish life.

The records are priced at $4.00 per album, postpaid, and can be obtained from The Jewish Reconstructionist Foundation. As a special offer, the record album together with the text and music of the Cantata may be purchased for $5.00.

Correspondence

Prof. Buber Replies to His Critic

Sirs:

I received yesterday the number of The Reconstructionist of December 26, containing a review of my book, "Moses." The author of the review asks me some questions. The matter being in my opinion of the utmost importance for present-day Judaism, I venture to send you my short answers. You would oblige me and perhaps your readers too by publishing them.

First question: "Why did Moses order the Levites to kill the sinners . . . why did he do the same after Korah and Baal-Peor? All that proves that Moses was of tougher stuff than Buber assumes."

I thought I had hinted sufficiently at the "toughness" of Moses by saying e.g. (p. 189):

"There is certainly something sinister underlying the legend of the earth which opened its mouth and swallowed up the rebels."

Second question: "It it probable that the weekend rest was conceived and introduced for wandering nomadic tribes who had to rest when they found an oasis and keep their cattle day by day?"

The answer is given by me p. 83: "The hallowing of the day led to a certain limitation of work, such as is possible even under nomadic conditions. In order to do this for YHVH it was necessary to change the customary working habits as far as possible. Nothing but the absolutely necessary minimum was done."

Third question: "Should Moses really have given laws about the equal redistribution of land before the tribes had conquered the land?"

I have shown (p. 125) that "the beginning of the people's experience in some measure of tilling the soil" was made at Kadesh; that, furthermore (p. 126) "historically it is quite thinkable that a legislator who has in mind a fundamental transformation of the economic structure of a people should also draft a legal system corresponding to that change, even though along very general lines only"; that "even the very modest agricultural attempts at Kadesh might already be sufficient to make the promulgation of certain provisions appear necessary to the leader, who is intent on the inner cohesion of the community," and finally (ibid.) that in this "no innovations were involved as far as the world of the Ancient Orient was concerned," and that "the land law of the Bible transformed what was already existent into a realistic view which does not rest satisfied with any mere symbolism."

Fourth question: "If Moses really forbade all images of things earthly and heavenly, why did he himself make an Ark with cloud-imitating cherubim?"

I am not at all of the opinion that Moses "forbade all images." I have explained (p. 125) that the Mosaic commandment meant the "prohibition of worshiping YHVH himself in an image or in one of the natural forms," and that it was directed (p. 127) against "that natural and powerful tendency . . . to reduce the Divinity to a form available for and identifiable by the senses," and I have added explicitly: "The fight against this is not a fight against art, which would certainly contrast with the report of Moses' initiative in carving the images of the cherubim; it is a fight to subdue the revolt of phantasy against faith."

The fifth question expresses a well-founded doubt whether "all the good ideas which the genius of Israel gave mankind stemmed from the brain of one man." I do not think at all that they did. I have repeatedly shown that Moses had one idea only, the idea of "YHVH God of Israel," of his "being present" (according to his name) and of his most real kingly rule. But indeed all the ideas of Biblical Israel have been *developed* out of this one idea.*"

MARTIN BUBER,
Professor of Social Philosophy
Hebrew University, Jerusalem

A Suggestion for the Jewish Family Agency

Sirs:

I just read the article of Mr. Samuel C. Kohs in your Dec. 12th issue "Whither the Jewish Family Agency?" I should like to take this opportunity to express my agreement with the basic idea concerning the need for a stronger Jewish Family Agency.

I have long felt that the J.F.A. has sadly divorced itself from many functions of Jewish life and has tended to become a nonsectarian type of relief-giving organization.

If any attempt is to be made to strengthen Jewish community life, certainly this phase of Jewish organization must be broadened and strengthened. I should like to add further to Mr. Kohs' consideration that there are many types of functions within the J.F.A. and that these do not necessarily have to be purely relief-giving activities. We are aware of the fact that a great deal of personal attention must be given to this group and that the problem of attracting them becomes huge in scope. It is for this reason that I should like to describe one small attempt that must become a pattern within the larger over-all pattern of the J.F.A.

I would like to tell you of a Hanukkah party which took place at our home. Not having a leader for our Reconstructionist groups this year, my daughter, Muriel Wolfson, and I, decided that we would get our people together and celebrate the major Jewish holidays. We had one hundred and thirty-five people—young and old, even a group of Jewish sailors from the Great Lakes Naval Training Station, their chaplain and a Protestant chaplain.

Sholem Aleichem's "Hanukkah Money" was given by Muriel Wolfson, and a young man, David Willens, composed Hebrew music especially for it. The chanting of the prayers when the candles were lit in the menorah was done by a professional singer, Jackie Forest, and by the way, it was done magnificently. I am certain that that picture will long linger

* This process of development I have expounded in my book, "The Teachings of the Prophets," an English translation of which will be published soon by The Macmillan Company.

in the memories of all who were there. Following this program we sang Hebrew songs, and then our son, Marshall, gave his impressions of Palestine (having recently returned from there.) It was a purely Jewish evening with Jewish content and every one went away happy.

There is a great need for just such a community project not only in Chicago, but in every city in this country. Why cannot we have a J.F.A. to sponsor just this sort of thing. It can attract everyone. We had a great many Jews at our party who had never celebrated any of the Jewish festivals; in fact, had rejected everything Jewish. Celebrating our festivals together could be one of the important phases of the J.F.A.

DOROTHY W. DUNKLEMAN

Questions on the Future of Zionism and Our Answers

Sirs:

In view of the decision of the United Nations relative to the partition of Palestine, it appears likely that the entire structure and function of political Zionist organizations in the *galut* will undergo revision. It seems doubtful that the World Zionist Congress and the Jewish Agency as now constituted will have either the purpose or the authority they now enjoy.

Under these conditions, certain fundamental changes in the outlook of the individual Jew in the *galut* must be considered, and it is in regard to this new orientation that I write you at this time. I wonder if you would be kind enough to let me have your own opinion on the following specific questions.

1. Is there a valid reason for the continuance of the several independent (and at times conflicting) political Zionist organizations in America? I refer to the so-called "legitimate" groups: the ZOA Mizrachi, LZOA, etc. To what extent are we in the Diaspora morally justified in attempting to direct the life of the Yishuv.

2. What positive, constructive role do you envisage for the American Zionists in the new era of the fourth Jewish State? Obviously, we will be called upon to make financial and technical contributions to the Yishuv. But, are there other areas of mutual benefaction which should be emphasized and exploited? In other words, what is the character of the movement to be which will take the place of the political struggle for the mass of American Zionists?

I am taking the liberty of sending this same list of questions to a representative group of leaders in American Judaism, and would appreciate your reply. CHESTER HYMAN

Dear Mr. Hyman:

Although, since you wrote your letter, the United States policy seems to have changed, we retain our faith in the eventual establishment of the Jewish state. The questions you ask involve issues which the movement will have to study for some time to come. Nevertheless we shall attempt to state briefly our views concerning them.

1. We Jews of the Diaspora would not be justified in "attempting to direct the life of the Yishuv," but we are justified in trying to influence that life. We are, after all, living in the same world. Moreover, as Jews, we are affected by the quality of the Jewish life that develops in Eretz Yisrael. To the extent that the various political groupings in the Yishuv will continue to function locally and will have their own special institutions, they no doubt will appeal to sympathetic groups in this country to help maintain those institutions. We can see nothing improper in the endeavors of American Jews to aid Palestinian institutions that meet with their approval.

It is to be hoped that eventually the extreme partisanship which now prevails in Eretz Yisrael will be transcended in greater measure than at the present time. But in the meantime there is no need for American Jews to suppress the expression of their own social and religious ideologies in connection with the problems of the Yishuv.

2. The establishment of the Jewish State in Eretz Yisrael, while it will eventually relieve American Zionists of the greater part of their political program, will impose a greater responsibility than ever for striving for the spiritual unification of all Israel. There is now a manifest danger of developing that fissure in Jewish life which has been suggested by proponents of the American League for a Free Palestine, namely the division of Jewry into a Hebrew nation in Palestine, on the one hand, and a mere religious sect in the Diaspora, on the other. To overcome this difficulty requires a concentrated effort along two lines:

A. Along cultural lines, efforts have to be made to insure a cultural interchange between Eretz Yisrael and the communities of the Dispersion. To achieve this purpose, much greater stress will have to be put on promoting knowledge of the Hebrew language in America than in the past. That Hebrew is destined to be the spoken language of a modern state will help motivate the study of Hebrew for many who have heretofore been indifferent to it.

B. In respect to communal organization, the effort must be made to organize Diaspora Jewry along federated, democratic lines. Such a reorganization must eventually be effected on a local, national and international scale. The creation of this machinery for communal cooperation of all Jewry to promote whatever interests Jews have in common should henceforth be a major preoccupation of the Zionist movement.

EDITORS